

# THE BAPTIST.

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It is with delight that we notice the sign of prosperity in and around the office of that old, reliable, up-to-date paper, the Western Recorder. Their Mergenthaler linotype machine is being installed and in the future the appearance of the paper will be in keeping with its general merit.

Dr. Porter tells us in this issue that the word "Baptisticism" was used by Dr. Ditzler, the Methodist polemic, years ago in a debate. So the word, after all, has a Pedo-baptist origin, and Baptisticism is a piece of Ditzlerism. Well! Well! Well!—Western Recorder.

There, now, you have it. Before calling a thing "new" these days, one had better look around and see how old it is.

The Executive Committee of the prohibition movement met in this city on the 6th inst., completing arrangements for the Prohibition Mass Meeting to be held here on the 17th of February. The various railroads in the State will be asked for a reduction of rates for this occasion. Representatives from all the counties are desired. Where no county meetings can be held, individuals, whose views come within the purview of the call, are urged to come on their own responsibility. The meeting will probably be held in the Hall of Representatives.

And now comes Prof. George P. Fisher, of Yale, and tells the world that the Bible is not necessary to Christian religion—that it existed before there was any Bible, and that the Bible is the product of the Christian religion and not Christian religion the product of the Bible. And so, he thinks we could get along without the Bible. Well, now, a great many good people have been getting along on parts of the Bible for some time. The good old doctor's contention would be funny if it was not so absurdly ridiculous.

Secretary Root has resented any criticisms of the American army in the Philippines on the ground, among others, that it is composed of the flower of our young manhood. On the basis of this assertion the Christian churches and philanthropists generally are warranted in redoubling their efforts to promote temperance among the young men of the nation. A recent census of 342 companies of our army in the Philippines showed that in 60 companies

every man used liquor in some form. In 130 companies this was true of 90 per cent. or more of the men. In 58 companies between 70 and 80 per cent., and in only 68 companies were the figures less than 70 per cent. These figures are paraded by the War Department in order to show how necessary it is to re-establish in the camps the official beer saloons if the appetites of our soldiers are to be gratified to an extent that will enable their officers to preserve discipline. Now, if these soldiers are "the flower of our young manhood," these official figures give a most appalling impression as to the prevalence of the drinking vice, and, lest it should be supposed that these habits are for the most part contracted during military service, the statement is made that at least 70 per cent. of the men who enlist use vinous, malt or spirituous liquor at the time of enlistment.

The truth should always be spoken in love; but love itself sometimes demands great plainness of speech. A man who had fallen into evil ways and was in danger of becoming a confirmed drunkard, said to the writer: "When Christian ministers told me, in soft language, that I ought to be careful and not to go too far I was simply disgusted. But when a plain business man said to me in the cars one day, 'If you don't stop drinking you'll go to hell, and you know it,' he set me thinking." The result was his conversion. When dealing with a soul in peril plain speaking is best. That was Christ's way. That is the way of all soul-winners.—Examiner.

"It is not enough that we secure converts. We must care for them. The first thing to be done is to have them unite with the church. This is said on the assumption that they are really converted and have found Christ in the pardon of their sins. It is not wise to urge awakened souls to join the church; much less is it wise to urge those to do so who in a moment of excitement have felt that they ought to turn from sin. An awakened soul ought to be watched over and aided until a clear and definite experience is attained. Then wise and careful effort should be made to secure the names of all such for membership. In this work the pastor must take an active part. He should know all converts. He should make himself their friend and adviser. But in all this he should be assisted by officials of the church, and in fact by all the church members. The new born soul ought to be received

with a warm welcome, and should be made to feel that in coming into the church it has come to a glad company of the great family of God's people. The average church member can scarcely realize how much encouragement can be given to any young convert by a warm grasp of the hand and a cheerful word."—London Baptist.

"He is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver. Mal. 3:2-3.

## The Refiner of Silver.

Some time ago a few ladies were reading these passages. One of them gave it as her opinion that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influence of the grace of Christ. "No," said another, "they are not just the same image; there is something remarkable in the expression in the third verse—'He shall sit as a refiner and purifier of silver.'" They all agreed that it might possibly be so. One of them promised to see a silversmith and report what he might say upon the subject. She went, and without telling him her object begged to know the process of refining silver, which he fully described to her. "But, do you sit, sir?" "Oh yes, madam," he replied; "I must sit with my eye steadily fixed upon the furnace, since, if the silver remain too long, it is sure to be injured." (She at once saw the beauty and the comfort too of the expression, "He shall sit as a refiner and purifier of silver.")

Christ sees it needful to put his children into the furnace; but he is seated by the side of them. His eye is steadily intent on the work of purifying, and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

As the lady was returning to tell her friends what she had heard, just as she turned from the shop the silver-smith called her back and said that he had forgotten to mention one thing, and that was that he only knew that the process of purifying was complete when he could see his own image in the silver. When Christ sees his image in his people his work of purifying is accomplished.—Ex.

In the night of distress feel after somewhat which may quiet and stay thy heart till the springing of the day. The sun will arise which will scatter the clouds. And in the day of his power thou wilt find strength to walk with him; yea, in the day of thy weakness his grace will be sufficient for thee.—Selected.



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## The Cross Greater Than the Golden Rule.

The article in last issue from Bro. Spore's ready pen is as fine a piece of reading as has been seen in a newspaper in a long time; and, it will find a place in many a scrap book, for future reference, no doubt. It establishes a high rule of living, the general acceptance of which would help on the world very speedily to better things. But as high as the standard of conduct set forth in what is commonly called "The Golden Rule" there is still a much higher rule of action for us to follow while on our earthly pilgrimage.

The expression, "The Golden Rule," is so beautiful and has so often been held up before us as "the court of last appeal" in human affairs of conduct, that it will no doubt "stun" some of us to have it said in our hearing that it is not the highest rule of life set forth in the Scriptures. It is a very high rule, but not the highest, not by any means—not by the breadth of the whole heavens! Whatever has or may have the second place, the cross of Christ furnishes the highest ideal of Christian service. The Sermon on the Mount, as far as it goes, is a well of pure, sparkling water, clear as crystal, but as there are many important matters upon which it does not speak, such for instance as "without the shedding of blood there can be no remission of sins," we would not expect to find in it the highest argument for correcting living, the time not yet having come for that highest appeal.

It is well to remember, as we go along, that our Lord never called His words in Matthew 7:12 "The Golden Rule," nor did He take them as the highest standard of His own living. He had elected the highest possible of all standards, and, so soon as they were "able to bear it," He revealed it unto His disciples, to be adopted by them likewise. Be it noted, also, that He did not claim to have originated this "Golden Rule" expression, but attributed it to "the law and the prophets," which, in a

modified form, is still further traceable back to Confucius, the sage of China.

Now, "the law and the prophets" were good and with all to be received; "but grace and truth came by Jesus Christ," who, while on earth, lived the cross-life, or life of absolute self-sacrifice in behalf of others, which lifts a standard of living many a league higher than can be even discerned from the "summit life" of "The Golden Rule." The ideal of "The Golden Rule" does not "teach us to put the interests of others above our own, but only to make them level with our own;" while the ideal set forth in the cross teaches us to regard others more highly than we do ourselves. Self-love is the standard found in "The Golden Rule," while love for others is the standard of the cross. The former, at the most, would only lift man to the highest point of humanity, while the latter would surely lift him up to God. Confucius and his followers could, and did, probably, observe "The Golden Rule," while Christ and His disciples go on unto perfection and observe the rule of the cross, which includes all rules. "The Golden Rule" is merely one of simple justice and fairness as between man and man and has its loftiest ideal in man, while that of the cross finds its highest ideal in God alone.

In John 13:34 we read, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." The emphasis here falls upon the words "as I have loved you," in which our Lord makes His love for us and to us to be our standard of living towards our fellow-men—the kind and power of which love finds full and complete expression only in the cross. He really gave His life for us, and in I John 3:18 teaches that "We ought to lay down our lives for the brethren," which "makes the matter of motive in Christian life" to be not "as ye would be done by" but the love of God, which is the love He has for us, as is taught in I John 3:18 and in I John 4:19—and is as much higher than Matthew 7:12 as the heavens are above the earth.

While "The Golden Rule" erects a very high standard, one very much higher than most of us are in the habit of living, and which if generally adopted "might usher in an era of blessing such as the world has never seen," it still falls short of the highest rule set forth in the Scriptures, which calls for the doing of things not because you would have them done unto you, but because of the devotion you have for your brother man, for whom Christ died, and calls for it too, not in view of what man may do unto us, but in view of the love that Christ has for us, and of what it enabled Him to do for us. This is what makes the motive of the cross greater than the motive of the so-called "Golden Rule," or any other rule, and the highest appeal to man for noble living.

## Notes and Comments.

The last act of service in the old year, at the Second Church, Jackson, was the bap-

tizing of a Bro. Sanders, train-master on Illinois Central railroad, who presented himself to the church on the last Sunday night of the year. A happy way to close the old year, and usher in the new.

The first Church, Jackson, starts out the new year "with all debts paid" and a nice balance in the treasury. The pastor has been paid every month in the year in advance. The new year from many directions is full of promise. Of course the pastor's heart is greatly encouraged. Is your church starting the new year with all bills paid? Why not?

"We have sometimes thought that an appellant court would save our Baptist brethren a great deal of trouble"—N. O. Christian Advocate, closing a good editorial on "A Congress of Some Baptists." Their appeal has always been to Christ; and they want nothing higher nor better. In the meantime, each church settles its own affairs, and thus they move along with ease and freedom.

For the last six months the Sunday-school lessons have carried us through the stirring times of Old Testament history, the sojourn in Egypt, the Exodus, the wilderness experience, the conquest and permanent settlement in Palestine. For the next six months we will study the history and doctrines of the New Testament saints during the first hundred years of Christian history. Nothing could be more interesting, and every Baptist in the land ought to be engaged in this study. It is good to "send" the children; but it is much better to "take" them.

The football season that has just closed was the most brutal in all the history of this murderous college sport. There were twelve deaths in the field, several who are all but mortally wounded, or altogether so, and about a hundred more are seriously crippled. It is more demoralizing to a school, both students and faculty, than a circus, more brutal than a bull-fight, more reprehensible than a prize-fight and more deadly than modern warfare, with our improved guns. In proportion to the number engaged, the casualties are greater from last season's games than the Spanish-American war. When our own Mississippi College takes to the "gridiron" it will be timely warning that her glory has departed, and well might her historic walls be raised to the ground to make her disgrace complete.

The Ram's Horn gives it out that, on account of the lechery, drunkenness and general debauchery of the priests, the Catholics in Chicago have been about to go to pieces. It cautions "the good Catholics of Chicago to hang their heads and blush for shame whenever their church connection is questioned;" and, "they hail with delight the appointment of their new Archbishop, Bishop Quigley of Buffalo" who is said to be a man of clean character. Now, the Chicago situation is hardly an exception

to the rule, with "the mother church" (God forbid that any man should be so ignorant as to use the term in sincerity) in a great many other cities in this country, while in foreign countries, the priests are so open and notoriously vile that their villainy has ceased to be a scandal—it is, a matter of course.

We can promise our readers something "lively" in the near future, as one of our patrons of "the weed," that grows so luxuriantly, in the "Old North State," as well as in a good many other localities, wants to say something in defense of those preachers who "chew and smoke" and otherwise make away with tobacco. Whatever he says, on any subject, is worth reading, and as this subject is very near and dear to him, his pen will glide along with unprecedented grace and ease. Tell all the dear brethren "in smoke" about it, and let's enjoy it all together. Send in a few subscriptions along this score, and when the "smoke" has cleared away, if they don't feel comfortable, let them charge to the utter untenability of their position, for champion has never lost a fight, so long as he could find one small inch of ground on which to rest his feet.

## Division of the Public School Funds.

The first business of a State is the education of its citizens. The thought contained in this sentence is the product of Lord McCauley's brain. The importance of education today in Mississippi overshadows every other interest in the State. The greatness of a State depends almost entirely upon the average mental power of its citizens and mental power depends absolutely upon education. The per cent. of illiteracy in Mississippi is exceedingly high. Slow indeed will the State advance, for the progress of a State is in direct ratio to the universality of the education of its citizens.

The material success of a State depends upon the development of the brains of the inhabitants through education. An educated citizenship is the best capital in a State. Education multiplies the productive capacity of labor. For where the longest school period is, there is the greatest productive capacity of each individual. The average school period is longest in Massachusetts and there every citizen—man, woman, and infant in arms produces \$88.75 more than the average for the United States. If Mississippi could reach the place that Massachusetts now holds her citizens would produce about \$150,000,000 per year more than they now produce. This is an unanswerable argument in favor of the highest intelligence. Figures prove that the richest States in this union are States that have the most highly educated citizenship. This proves that industry and intelligence go hand in hand; that the material success of a State depends upon the thorough brain cultivation of its citizens.

The value of an intelligent man to a State cannot be translated into terms of money. Huxley once said, "If the nation could purchase a potential Walt, or Davy, or Fara-

day, at a cost of \$300,000 down, he would be dirt cheap at that money." The making of intelligent men furnishes a great opportunity for the exercise of genuine statesmanship.

The brute in man yields to education. Knowledge and brutality are enemies. They will not dwell together. Intelligence and crime are deadly foes. Morality increases as the per cent. of illiteracy decreases. The relation of man to intelligence is almost mathematical. In fact, the statistics from every nation on the earth proves that education and morality go hand in hand; that ignorance and crime are partners.

"States are moral beings, capable of doing right and wrong, subjects therefore of moral law and accountable to God for their conduct." This being true, God expects every State to educate its citizens; to cultivate its talents. He expects a State to return the talents with usury. Remember the parable of the talents.

God expects a State to glorify Him. Therefore a State must educate its citizens for their sake, for the State's sake, and also for Christ's sake. Such a policy on the part of a State serves Him and contributes to the upbuilding of His cause and kingdom.

The State that neglects to educate a single child proves recreant to a most important and sacred duty. It is no crime for the forest to remain a little longer undisturbed by the woodman's axe, but it is a crime for a State not to render unto its heirs their righteous possession. A State is under as much obligation to educate each citizen as it is to protect him from unjust treatment.

The influence of a State in national affairs is in proportion to the intelligence of those who constitute its citizenship. Intelligent men can think clearly; see remote causes and results; express themselves forcibly; and adapt themselves to circumstances. Such men will be called upon to solve the problems of the age.

Mississippi faces a new era. New hopes, new opportunities, new avenues to success confront her. Consequently a new call to preparation comes to her. In this new era in the new South, she is to be a leader among the States, a dead one among the drones, or an ignorant one among the illiterate. Her position will forever depend almost entirely upon her steadfast adherence to her present liberal educational policy toward all of her citizens.

G. H. ALFORD.

## The Majority.

If the principle be correct that a majority of the people of a county may decide the question as to whether intoxicating drinks may be sold in the county or not, why should not the same principle hold good as to the State. If a majority of the people of the State and a majority of the counties of the State are opposed to the sale of intoxicating drinks in the State, why in the name of democracy can one contend that a minority, and a small minority at

that, be allowed to continue the traffic in the State against the expressed wish and desire of an overwhelming majority, and that expression made too at the ballot box. Did our legislature consult the rum-sellers of Mississippi as to how they should vote when the question of passing a law prohibiting the sale of Cocaine in the State came up? Why did they pass that prohibitory statute? They know the reason. Did that Honorably Body consult the vendors of Cocaine as to whether it would be to the best interest of the commonwealth of our State to suppress it or not? Or as to whether these vendors of Cocaine would use their influence at the next election against them if they passed an anti-Cocaine law?

It is a fact that the Cocaine habit is greatly on the increase. Did the legislature wish to conserve the social status of Mississippi by passing the anti-Cocaine law? What part, if any, did the liquor dealers take in using their influence for or against the passage of that law? If they did not object to it, why? Once more: Does the sale of Cocaine reduce the consumption of intoxicating liquors? and which of the two is the greatest evil?

J. R. SAMPLE.

## Booth Lowrey's Book.

A sparkling little volume entitled HEALTH, EXPRESSION, and PERSONAL MAGNETISM, by Booth Lowrey has just been issued by the B. F. Johnson Publishing Co., Richmond, Va. The matter of the book consists of eighteen lectures in which Mr. Lowrey presents with much humor satire and apt illustration a most interesting philosophy of body culture and the development of speech power. In their circular of announcement the publishers give it the following strong commendation:

It is a Booth Lowrey book. There is nothing like it under the sun except Booth Lowrey himself. As John Temple Graves has said, he is unique and irresistible. So is his book. There's not a dull line in it from beginning to end. There is wit and there is wisdom. There is humor and there is every day common sense. There are practical truths of every day value, and there are sparkling thoughts which one will prize above all values.

The book can be secured for 50 cts. from Lowrey & Berry, Blue Mountain, Miss., from the publishers or from any book dealer.

## Heroism in Missions.

Not less valuable is the lofty ideal of heroism and self-abnegation furnished by the missionary workers themselves. There are many missionaries who like Henry Martyn desire "to burn out for God; and lay themselves without ostentation upon the altar of consecration to be consumed as willing sacrifices in the service of their fellowmen." But let us not forget that the life of the missionary plodder no less than the blood of the missionary martyr is the seed of the church—Selected.



## Glory of the Incarnate Son.

John 1:14.

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father, full of grace and truth."

[SERMON IN VICKSBURG, DEC. 28TH, BY PASTOR H. F. SPROLES.]

At this season of the year our thoughts naturally turn to the birth of Christ. Though we cannot fix exactly the year, much less the month and day of that wonderful event, and though we have no warrant in inspired word or example for its celebration, yet it is desirable to dwell upon the Incarnation of the Son of God because men are thinking about it. The Word became flesh.

## 1—THIS WORD WAS ETERNAL, PERSONAL AND DIVINE.

We must go back of all creation, we must stand before all time, as we think of Him. The first words of the Book of Life are: "In the beginning God created." But in the beginning the Word was, existed. This fact necessarily implies eternal existence. He who was before all creation was not himself a part of that creation. He who was at the beginning was himself without beginning. "In the beginning was the Word."

Now, this Eternal Being was a distinct Person. He lived with God. He was so exalted that he held communion with God. He was at home in the bosom of the Father. He knew what was in his heart. The Word was with God.

This Eternal Person was himself Divine in nature. The Word was not only in the beginning, and not only with God, but the Word was God. Himself without a beginning, all things were made through him, and without him was not anything made that was made. This is he of whom it is said—

## 2—THE ETERNAL PERSONAL WORD BECAME FLESH.

Word may be defined and "Expressed reason." Brutes utter noises; young children use tones; men, as rational beings, speak words. God, the supreme Reason, has his Word. Jesus Christ, the Son, conceived as expressing the mind of God, is spoken of in Scripture as "the Word," "the word of God." This is his name when considered as existing before creation. Even then he was the Word, the expression of God's thought. But in his incarnate life he completely revealed and glorified God.

He who was also became. This Word of God, who had existed through all preceding ages, became flesh and entered into mankind. He became human in the broadest and fullest sense.

Now, God is one, undivided and indivisible. Therefore, whatever distinctions there may be in the God-head, there is but one living and true God. This one God is self-existing and free, and can therefore exist as he pleases. He chooses to exist and work as three persons—the Father and the Son and the Holy Spirit. On account of this triune, personal existence in one nature, we can truly say there are three Di-

vine persons and yet only one God.

The second Person of this sacred Trinity, the Word, the Son of God, took our nature, became man. He was human in the broadest and fullest sense. He was made in all respects like unto his brethren with one far-reaching exception—he was without sin. In that mortal frame which passed up and down in the Holy Land, now sitting wearied at Jacob's well, now asleep in the fishing boat on the beautiful sea of Galilee, at last mangled and bleeding and dead on the cross, abode a Being at once divine and human, so perfectly blended that we can draw no line where the one ended and the other begun. Jesus Christ was perfectly divine and he was perfectly human.

He was the God-man while on earth. He came into the world as man, but he did not leave his divinity behind, as if it could be laid aside and taken up again as a garment. All the fulness of the God-head dwelt bodily in him. He was the brightness of the Father's glory; the very image of his being. In all characteristics of manifested love, those who saw Christ saw the Father also. He was God's Representative. The Divine Word was not converted into flesh, thereby losing his divine consciousness and entering upon a simple human mode of existence, but he became one of whom true humanity could be affirmed. "Great is the mystery of godliness: God was manifest in the flesh."

## 3—UNION OF GOD WITH MAN.

This was effected through the incarnation of the Word, the Divine Son of God. The temple of his body is the meeting place of God and man.

It is the place of revelation. God has never left himself without a witness in any age and among any people of the world.

The works of his hands declare his power and wisdom and glory. The moral sense in man impresses his justice and holiness. But the incarnate Son alone reveals the mind and heart of the Great Father of all. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father he had declared him." He was Immanuel, God-with-us. He not only told men what kind of a being God is, but he let them see him; he manifested God.

His was the place of sacrifice. That there may be union between man and God, man's sins must be taken away. This requires atonement. No mere man could redeem another by self-sacrifice. A pure divine person could not suffer and die. But God could make atonement in the flesh of his Son. Let us not enter into speculation as to how much the Divine Person of Christ participated in this sacrifice. I am content to say that the human body of Christ gave the Divine Person of our Lord the means of sympathizing with and suffering for us, and that his Divine Person gave the sufferings in his body that power and glory which made them infinite.

In the body of Christ God meets man with human sympathy. We have in Jesus God's high priest who can be touched with the feeling of our infirmities. This meets

the deepest longings of the soul. We want some one who is close to God to come nigh unto us. Does the sinfulness of Christ cut him off from us? Can the sinless One sympathize with the sinful? Can the divine have a fellow-feeling with the human? Shall we believe that he was called "the friend of sinners" to mock us? Surely Christ's freedom from sin does not prevent the most tender and sympathetic relation between him and us. He never had the experience produced by sin which we have. There was in him no disposition to sin. Yet he knew what it was to fight sin, and can therefore feel with his brother who is in the conflict. We know that the purest hearts on earth are the most sympathetic. He who runs in the race need not faint in order to know what powers of endurance it requires to run. The soldier need not fall in battle to know the severity of the conflict. The sinless Christ can enter into sympathy with a sinful man. The Incarnate One touches God and touches us. Another has said: "We both attacked Apollon, he with stanch weapons, I with broken ones. He beat the foe, I was beaten. Still my diving comrade in the battle will not despise me because I fell. He remains my comrade, though a better valor sustained him, and his contest ended in victory."

## 4—THE INCARNATION IS THE OCCASION OF ADIRING WONDER.

The Word became flesh and dwelt among men, and one of his disciples said, we contemplated his glory with admiration and delight. Paul said that Christ was the brightness of the Father's glory. And John said, "we saw it." The humiliation of Christ in the form of a servant, veiled his glory from men; but the faith of the disciples looked through his veil and took it in.

His miracle manifested his divine glory. They made the glory visible, just as the lightning manifests the electric force everywhere present. Christ's words of power and kindness made the glory of God appear. This the disciples saw in many striking instances. This glory was made visible throughout his whole life. He himself was the luster of God's glory.

Jesus glorified childhood. He came a child to show us how children should live. He loved children, and when about his Father's will drew them unto him. If he were on earth again, innocent little ones would rush into his arms.

At the marriage in Cana, he sanctified natural relationships, and declared the sacredness of all harmless natural enjoyments. It was not only a marriage, but a marriage feast. He said, "I am come that they might have life, and that they might have it more abundantly."

How glorious was he among sinners as he sought to save them! How attractive was this tender mysterious man when he was in the house of mourning! His tears mingle with those of the bereaved sisters and sanctified all tears. He spoke as no other man spoke. One day when he told them of the purpose of his ministry it is

said that "all bore him witness and wondered at the gracious words which proceeded out of his mouth."

He was glorious amid the darkness of the crucifixion. The sun refused to shine upon the cross of the Incarnate Son of God, darkness covered the whole land; but men saw the glory of God in him who was on the tree a sacrifice for human sin. The Centurion, beholding and hearing him said, "Surely this was the Son of God." That glory of the uplifted One is still drawing men unto him. That luster shall never become dim until all the children of God who walk in darkness find their way home by the illuminated cross.

He was glorious in his victorious resurrection. How radiant he must have been on that Spring morning when he walked out of the grave into the beautiful and fragrant garden!

He was glorious in his triumphant ascension when he rode upon a bright cloud up to the throne of intercession.

His second coming will surpass all other manifestations in its sublime and awful splendor. How glorious to our vision then will be the Incarnate Son of God. Let us change the song in one word and sing—

"All hail the glory of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

## Statutory Prohibition.

J. B. SEARCY.

This is the measure that will claim the attention of aspirants for office in the next State campaign before the people of Mississippi. The issue is a clear cut one, and the lines will be tightly drawn. Saloon men know that they are in a hopeless minority unless they can succeed in dividing the forces of the moral and Christian elements who claim to be friends of temperance and decency. They really have no argument to bring in support of their business. Every plea that they have ever made has been exposed as fallacious. The cry that a prohibition town will soon die has been overthrown by the prosperity of Corinth, Jackson and many other places.

The plea that prohibition does not prohibit has gone to seed, and the whisky journals now say that it does prohibit, and that they—the whisky men—must rise up and take charge of the offices of the government or their business is ruined. They will use money by the millions for the accomplishment of this purpose, and their aggregated capital is greater than all the railroad corporations in the United States. Every vice in the catalogue of crime is fostered by this power. They appeal to the passions of appetite, and lust, and avarice and each of these number its victims by hundreds and by thousands. And yet, in Mississippi, the number of saloon counties are reduced to 12 out of 75. Certainly, if the representatives from the 63 counties actually represent the wish of their constituents they are prohibitionists. But some will say we cannot afford to carry prohibition into the "wet" counties con-

trary to their wish. That is carrying "county rights" to a great extreme. Suppose some counties want their citizens to be permitted to carry pistols without restrictions, is that any reason why the legislature should not pass a general pistol law? But pistols only kill their tens, while while whisky kills its thousands. But if there were anything in this argument of "county rights" the whisky men are stopped from using this argument since at the last session of the legislature they passed an act prohibiting the sale of liquor in "wet" counties, as well as dry ones in all towns in the State with less than 500 inhabitants. This is "Statutory State Prohibition limited." What we want now is merely to eliminate the "limited." This is no violation of the principle put in operation by the whisky men of the last legislature—Surely these men cannot refuse to take their own medicine—even in allopathic doses. But our real battle ground is with pretended prohibitionists. Many of our secular editors claim to be prohibitionists, but they hang out the danger signal when you talk about Statutory Prohibition. They say it will not do to introduce this measure in the State campaign—that it will bring strife and bad blood. This is only another way to say, the only way to have peace is to let the whisky men have their way. Oh, how we need more like Patrick Henry, who will say, "My God, has it come to this?" Men cry peace! peace, where there is no peace, gentlemen can do as they please, but for me, I say, give me liberty or give me death."

The scourge of Rum Rule is a hundred fold more galling than that of King George the 4th, whose yoke our revolutionary fathers threw off and crushed to powder. These timid editors tell us we had better let well enough alone. They are fond of suggesting that the Methodists of the State are greatly divided and would like to say the same of other denominations, but fortunately the Baptist record will allow no such imputation, and I am glad that the two Methodist conferences in the State passed State-wide prohibition resolutions by safe majorities. One prominent paper claims that Bishop Galloway carries the keys to the situation in his pocket. That immediately upon his return from the east he will issue his manifesto on this subject and the whisky men are on tip-toe with expectation that he will oppose Statutory Prohibition and give the weight of his great influence in the State in support of their cause. This is their strongest hope. On the other hand my faith in God and in Bishop Galloway is, that he will see the situation as it really is, and that he will not only sustain his time honored record as a prohibitionist, but that he will be able in this fight to help close the last saloon in the State and rejoice over the victory.

## Church Extension.

Notwithstanding the Redeemer's last command plainly emphasized the idea of church extension, even the Apostles evi-

dently failed to comprehend the fact. They were not freed from the idea of temple worship, hence began to build up a great metropolitan church in Jerusalem. It was not till God allowed persecution to scatter the disciples, that the "Go" of the gospel was carried out.

Strange to say, the Apostles themselves remained some time, and the Lord chose Paul to be a great leader in the establishment of new churches. Then began in earnest the movement for church extension, and in due time elders were ordained in every church. Many of these churches must have been quite small; for some are mentioned as being in private houses, as is the case with Baptists in this day.

Barnabas and Paul were not "set apart" by the Apostles, but by the Church; and there is not the shadow of a record that there was such a thing as Apostolic succession—indeed, it required direct appointment from the Lord himself, as in the case of Paul. Peter seems to have been the general spokesman, and James the moderator in the meetings. There was no supreme bishop; but perfect equality.

But the idea of a metropolitan church grew; resulting in the bishops of such claiming enlarged authority; and those of the capital cities of the Roman Empire usurping universal sway. As a consequence, we have the Roman and Greek Catholic Churches—destroying the Scriptural plan of independent organizations. Church extension then, becomes extremely hazardous, if not impossible, for centuries.

Baptists have always held to the gospel plan; though often having to hide in caves and dwell in the wilderness; while all along the ages sealing their faith with their blood. And yet, in these latter days there are signs of their reaching out towards metropolitanism—it is not always pompous; but often marked with seeming humility. Houses of worship may represent tabernacles, temples, or cathedrals.

The true spirit of Christianity is not thus conserved; it is not branching out as the gospel demands; nor is it development, as required by the great commission. It is the smaller churches, properly pastored, that do the deepest work, and more of these are needed in our cities. Mission houses are very well for a start; but not for continuance—the independent church is the idea, with a neat, comfortable house of worship.

A church, like a family, must have a home. The lack of a home has destroyed many a bright outlook, and the disposition to give up to discouragements, rather than devote energies to development, should be checked. Weak churches should move or unite; they cannot dissolve, except in name; for as long as a member holds a letter, "it lives"—the certificate so declaring. Besides, it nominally turns members loose.

L. A. DUNCAN.

We cannot do without awe. There is no depth of character without it. Tender motives are not enough to restrain from sin.—F. W. Robertson.



### An Honored Name.

G. W. Mimms, Jr., the oldest member of the Baptist Church at Utica, Miss., and the Senior deacon of that church, still abides with us as one of our most useful and influential members. Here is our exemplification of that part of the ninety-second Psalm which tells us "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing."

When God tells us in His Book, what piety is worth to a person surely it is comforting for one to look out among the professed followers of our Savior and find examples of its assurance. The fact verified ought to stimulate the younger church-members to devote themselves more heartily to the service of their Lord and cause those who are not Christians at all to see that "Godliness is profitable unto all things having the promise of the life that now is, and of that which is to come."

If Bro. Mimms were guiding my pen he would not write just as I am doing, his modesty and self-conscious imperfections forbidding, but may not a loving brother break an alabaster box and pour its contents on this aged servant of our Lord, while he still serves the Savior whom he learned to love in early life, that the fragrance may incite those who come after, to live worthily of their high calling.

The subject of this sketch was born in Jefferson County, Mississippi, in the year 1820 and when quite a youth moved to Hinds County with his father's family near the town that is now known as Utica. At the time of Mr. Mimms' coming to the place it was known as the Ridge, but afterwards received its present name by a Mr. Osborn, a gentleman who had lived in the State of New York.

In early life George Mimms made a profession of faith in Christ as his personal Savior and united with the Baptist Church at Utica. At the age of sixteen he went to Tennessee and entered Jefferson College, as pupil; before the close of the year he became a student of The Mountain Academy, in Tipton County, of the same State. The financial crash that came upon the Southern States in 1837, which wrecked the fortunes of so many homes visited the home of Mr. Mimms and prevented his return to school, so he remained home and attended the school of Rev. J. H. Johnson, a Campbellite preacher. In the year 1840 Mr. Mimms went to Arkansas and taught school for some time in that State.

In 1843, he began business on his own account as merchant, and in 1858 formed a co-partnership with Mr. Beauchamp, the firm doing business in the town of his old home.

After the death of Mr. Beauchamp, Messrs. Mimms and Dudley formed a mercantile co-partnership known as Mimms, Dudley and Company, but afterward the name of the firm was changed to Dudley & Co., at the suggestion of Mr. Mimms. In 1876, Mr. Mimms moved to Clinton, Miss., at the suggestion of President W. S.

Webb and other members of the faculty of Mississippi College and opened a store to do a general business and to secure the advantages of College education for his children, but soon his health failed and he moved back to his old home near Utica.

It was in the year 1845, he joined the Baptist Church in Utica and has been a useful and honored member from that time till the present, except the year and a half that he lived in Clinton. He was elected to be one of the Board of Trustees of Mississippi College in the year 1876, and has since filled that important and honored position with credit to himself and with gratitude from his brethren. The first that the writer knew anything of Mississippi College, he heard it in connection with the name of G. W. Mimms.

Last year when an effort was being made to increase the endowment of our college, Bro. Mimms being past the productive period in money making, could not do for the college what he wished, so his children said, "Father, subscribe any amount you wish and we will endorse your notes."

When Bro. Mimms was a young Christian, he enquired of the Lord in what way he could serve His cause. Soon the Sunday-school work opened up to him, and previous to 1850 he became the superintendent, by the choice of his church, and has occupied that position continuously from that time till the present, except the year and a half he lived in Clinton and a year or two while he was in a low state of health, during which time Bro. Bolls was asked to fill the place till the health of the superintendent improved. During all the years of the leadership in the Sunday-school work of his church, Bro. Mimms has insisted on two cardinal points, prompt attendance, and the importance of studying the Bible. He is a Baptist from the conviction that the Bible teaches the principles and practices that Baptists seek to perpetuate. He is loyal to Baptist literature. Dr. J. R. Graves' publications found, willingly, a place in Bro. Mimms' library. The greater part of the earthly work of this servant of our Lord is done, but his influence will remain to bless the world, long years after he is translated. This tribute is lovingly given by the pastor of this honored servant of our Lord, and with which a prayer is offered that each one of his children shall find a home, in happy reunion with the parents, when life's last thread shall have passed through the web of time and the completed fabric given into the hands of our loving Inspector for approval.

R. A. COHRON.

Utica, Miss., Dec. 30, 1902.

### "Given"

"In giving, God is not impoverished." "He has riches untold"—"houses and lands," and "the wealth of the world is in His hands."

He giveth "promises"—"exceeding great and precious." He is happy in giving. "It is more blessed (happy) to give than to receive," and He would not be robbed of

this joy. He must be "The happy God." He gives in lofty measure: "Spared not His own Son," and now with Him, "freely gives us all things."

They, what is my attitude? I cannot boast. I have not a rag. I am a beggar, needing to be clothed, but cannot be "till Charity comes; and then, the poorer I am, the richer I become. When He comes, I must have no merit, no righteousness, no pride; but simply say: "Lord, have mercy on me, the sinner." He will then stamp merit upon me, give me His own garment and bid me go home "justified," to "live upon His vine-branch."

At God's promise, Abraham laughed—and Sarah laughed. None but God could promise them: Isaac was coming, "the child of promise," and not of nature. None but God can promise us, for we are citizens of a realm where only God's Word is current. This was all with Abraham. "Abraham believed God and it was counted unto him for righteousness," and though he lived long before, yet he saw the day of Christ.

Whereby art given unto us exceeding great and precious promises."

J. E. PHILLIPS.

### Does State Mission Work Pay?

For the encouragement of the doubtful I give the result of nine months work done by the writer and the little churches over which he is the overseer along the G. & S. I. Railway: a cost to the Board of \$130.90.

Money raised and expended on church buildings.....	\$ 1,650 00
On Pastors Salary.....	388 00
On Missions, Education, Orphanage etc.....	322 00
On church furnishing.....	80 00
On literature and general expenses.....	100 00
Total.....	\$ 2,540 00

Three churches organized with Sunday-schools, prayer-meetings and one B. Y. P. U. Church and Roll books procured and records kept, Lord's Supper etc.

Seventeen have been baptized in due and ancient form, and more than fifty enrolled by ledger—all this in nine months! at an outlay of \$150.00 by State Missions Board. Does it pay?

T. D. BUSH.

P. S.—The glory of this work belongs to God, the wisdom to the State Board, and the praise to my brethren who have done it.—T. D. B.  
Dec. 31, 1902.

### Christmas Trees.

In the first place I am not devoted to the game "Christmas"—do not like the mass part, as borrowed from Roman ceremonies. Next from my standpoint, the 25th December is not the anniversary of the Savior's birth, and further, I think if He wanted the day observed, it would have been indicated in the New Testament.

The establishment of a special day, humanly speaking, is a good idea; and the

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adoption of gifts is quite appropriate. But the "gifts" should be bestowals, in remembrance of the gracious gift of God's dear Son for the redemption of mankind. Hence, the Christmas trees should not be loaded with simply tokens of friendship and personal pride.

Christmas trees, for Sunday-schools, if set up, ought only to contain gifts from the members, for worthy objects—especially children of the poor and needy of the household of faith. Costly presents should be ignored, as their result is apt to be unfavorable to religious feelings. Two observances in the year should be marked by perfect equality—December and May.

Fifteenth Ave., Forty-first Ave., Seventh Ave., and South Side churches had Christmas trees this year. So far as I know they guarded against the foregoing evils. Let us, as far as possible, encourage the movement to change the custom of putting things on the trees for individuals of the family, for members of the school, and for friends—and "remember the poor."

L. A. DUNCAN.

### Filling the Pews.

There are millions of intelligent, warm-hearted people in the world that never enter the door of a church house, except to see a wedding or attend a funeral. The gravity of this question is sure to force itself upon every live church and thoughtful preacher. This means empty pews and empty pews naturally suggests "Filling the pews," the subject of this article.

### HOW CAN WE FILL THE PEWS?

1. Go after the people. There is but one way to get the masses into our churches and that is by going out after them. We may reason as to the masses but reasoning will bring no one to God's house. Dr. Broughton well says, "The preachers reason as to reaching the masses while the devil swoops in the masses." The only theory of reaching those in the highways and hedges is by going out and compelling them to come in. Hence the need of going after them.

2. The message must be adapted to the needs of the flock. This means pastoral visitations. Can the physician maintain his patronage when he administers physics without respect to needs? The minister of the Gospel who doesn't respect the needs of his hearers but pours out a "mess," will not long hold his congregation. Indeed, the minister has been called to "feed the flock" over whom the Holy Spirit has placed him. This implies going into their homes and learning them and preparing a message to supply their needs.

3. There must be fellowship between the minister and the people. (1) The minister must be able to put himself down with the people in their daily work. He must go where they are engaged in their daily toils and take them by the hand. If their hands are soiled, shake them, there's plenty of soap at home. This means much—with one voice they will say, "he will do;" "we will hear him." The minister must have fellowship with them. (2) The

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minister must go into their homes and converse with them: rejoice with them in prosperities and share their sorrows in adversities. Have fellowship with them! When Sundays come, nothing short of impossibilities will keep them from the house of God. They have faith in the preacher. He has won their hearts. They can't afford to miss hearing him.

4. Give the people something to come for. Put something into your sermons. When they come they want something. This is natural. That is the way we get fowls to come to the house; that is the way we get fishes to return; that is the way we get cattle to come home at nights, and that is the way to get people to come to hear you.

### WHAT KIND OF FOOD IS MOST APPROPRIATE?

1. An earnest message. Don't ape anyone. You cannot deceive your people. Don't be cold, dry, or conventional, that kind of preaching will neither reach hearts nor cause the congregation to return. Be in earnest. Let Heavenly fire run all over the rostrum. The running away horse, going at full speed, gets the clear track. Be in earnest and you will gain attention. That which comes from the heart always reaches the heart. Set men on fire. Then they go away saying, "He is in earnest; we must hear him again."

2. Give the people a message from God. The one question asked by men each Sunday morning is, "Has our pastor been with the Lord, and does our pastor bring to us a message from God?" This is the one question going up from every pew and behind this question a yearning for an affirmative reply. It is the God-message that man needs, and comes for, and nothing short of it will satisfy him. Then, to satisfy man and keep him in his pew, the minister must be one who walks with God and on Sundays brings messages fresh from God to his congregations.

3. God's presence in the services to help him to enjoy what is given him. Man will go where he thinks he will meet the Lord. If the Lord is manifestly doing His work at any place, you cannot keep the people away. Man cannot be held permanently by any other force. It is the presence—conscious presence—of our Lord that phenomenally draws. "If I be lifted up, I will draw all men unto me." (John 12:32.) If the masses know that God is in the congregation they will come.

### An Adieu.

Not since about the middle of August (when I was called home to my sick wife) have I been permitted to do anything like regular work for THE BAPTIST, and this has been especially true since our fire, November 15, and so I have had very little to communicate.

I closed my last letter at Mt. Olive, a thriving town on the G. & S. I. R. R., from which I started for home by way of Williamsburg and Columbia, although I did not come by a "straight course." I did some preaching on the way and did quite a "little bit" of work for THE BAPTIST

amongst old friends to the paper chiefly, but some new names were added. Although my way lay, for the most part, through an awfully "dry streak" of country.

Since reaching home, in November, my work has been so "uncompromisingly" done by "fits and starts"—more of the former than the latter—that it is like our editor—and some other folks as well—sometimes indisposed to say of a fine address, or an excellent sermon, "It is unreportable." Besides the little done, when I have been able to be out at all, has been done in the region round about, Jerusalem, i. e., supposing Summit to be Jerusalem, and these sections have been mentioned in the not very remote past.

Still much more might be said favorably of this very excellent section of our great State. But let one remark suffice for the present. THE BAPTIST, our excellent State paper, still grows upon our people more and more. So mote it be. Amen!

But now I must, with sadness, say goodbye. As a special representative of this good and worthy and deserving paper, our very own State denominational paper, during the more than four years of my work for it, I have gone all over the southern portion of the State a number of times—from the Alabama line to the Mississippi River, as far north as Meridian, to Vicksburg via Jackson, and wherever I have gone the sentiment is more favorable towards the paper, and I sincerely hope and pray that this sentiment shall grow stronger and stronger till the paper shall be read in all our homes.

And, although I am in the future to give myself unreservedly to the publication of my own paper—Our Boys and Girls—still there will never be the day when it will not afford me great pleasure to do anything and everything within my power to enhance the interest of our denominational paper—THE BAPTIST. In this race no one shall outgun me. I will not be excelled. But as a special representative I believe I have finished my work.

And now, my dear brethren—one and all—from the editor-in-chief down to the most lowly and humble subscriber, ten thousand thanks are due all for marked kindnesses and large hospitality. May a merciful God reward you. And if in anything I have wronged you—not intentionally—forgive me, but do not forget me—and mine—for naught have I against any one of you. Pray for us. And may the God of peace bring us all ultimately to our heavenly home. Amen.

Most fraternally,

J. J. W. MATHIS.

### Origin of Common Expressions.

The early voyagers to America found the Indians in the warm Southern climes sleeping at night in peculiar-shaped nets which hung between two trees. The natives called these nets hamacas, and when some hundreds of years afterwards they came into common use among all classes of people, their Indian name was still retained with but slight variation—hammock.



## This is Why?

A. J. ELLETT.

The Israelite was a patriot. He loved the land of his nativity, and believed in it and boasted of it. When he rejoiced he rejoiced for the glory of his country, and when he lamented it was because of her downfall. The foundations of David are for the glorious traditions of Israel, and the lamentations of Jeremiah are because "the city of Jerusalem sits solitary as a widow among the nations." When Nehemiah wept in the presence of Darius, 'twas for that the walls of Jerusalem were broken down, and the gates thereof were burned with fire. In the teeth of the mandate of the midnight march on the earth, the Hebrew captive gazed at his open window and worshipped toward Jerusalem. If the children of Abraham rendered praises to God for the land of Canaan, may not a Mississippian be humbly grateful for the record and resources of his great Commonwealth? I think so, and I am. When I come to make comparisons it seems to me there is abundant cause for gratitude. To begin with, in size, the State of Mississippi is five times as great as the land of Canaan was.

**Soil.** The soil of Mississippi, by nature and by topography is inexhaustible. The soil of Canaan has perished on her plains, and has gone from the mountains. Her bosom is barren and dead, and the strength of her youth is buried in the desolate graves of the past.

**Climate.** The climate of Canaan is, by turns, fiercely cold, and intolerably hot. In Mississippi the days are perfect days, and through her nights auspicious stars, alone, keep watch.

**Rainfall.** In Canaan the rainfall is disastrously extreme, overflowing all bounds in November and April, and leaving animals, plants and man to perish for the other time. Throughout the revolving year in Mississippi the sunshine and the shadow alternately bring blessing and joy to the heart of every living thing.

**Rivers.** Resting by the shore of the "Father of Waters," with the tides of the ocean murmuring at her feet, her waters are "better than all the waters of Israel."

**Forests.** The forests of Canaan are gone. The majestic pines of Mississippi are mightier yet than the cedars of Lebanon. In the strength of their silvery stems there are wide-spreading cities for the land, and white-winged fleets on the sea.

**Grasses.** Her rolling plains of grasses are richer far than the pasture lands of the Judean hills, upon which the shepherds kept their flocks.

**Grain and Cotton.** Her harvest of grain is richer than the gold of Ophir, and the bursting bolls of her cotton, opening under the Autumn, are far more precious than all the pearls of all the Tropic seas.

## CONDITION OF PEOPLE.

**Beggars.** Christ is not here to heal the helpless outcast and beggar, but better than that, the helpless beggar is not here to be healed.

**Famines.** No Joseph to save us from the famine of the "seven lean years," but better far, there is no famine from which to be saved. Better the smile of God to ripen the golden grain, than the wrath of God to wither it in the stem.

**Captivity.** No alien, hostile kings to lead us away into captivity. The State of Mississippi, in twenty-four hours, could muster an army that could route any enemy that pitched against Israel, from the storming of Jericho to the downfall of Jerusalem.

**Scriptures.** One man in Mississippi could print and distribute to the ends of the earth, the entire gospel of salvation, before the college of Scribes could write the book of "Genesis."

**Churches.** The gold of the temple of Solomon grows dim in the presence of the 15,000 churches of God in Mississippi, at whose altars no high-priest, his own heart stained with sin, stands between the humble soul and God.

As I contemplate the captive children of Israel, silent by the rivers of Babylon, my soul learns a lesson of lofty patriotism, and may the red blood come no more to my craven heart if I love not this great Commonwealth of my nativity above all other lands!

Blue Mountain, Nov. 27, 1902.

## Psalm 92:20.

"Put them in fear, O Lord; that the nations may know themselves to be but men."

At a time like the present, when knowledge and wealth are walking hand in hand, and which are upheld by the laboring masses, who are honestly fulfilling the mandate of Almighty God, "That man shall obtain his living by the sweat of his brow," and "The substratum" are those that produce from, the soil of the earth, that that supplies man with food and raiment, and are the foundation of all wealth.

They are today the most oppressed by the policies of the nations of the earth.

The toiler that clears the land for cultivation, and labors in the winter's cold and the summer's heat, to produce food stuffs and products for the loom whereby we may have clothing.

The toiler in the bowels of the earth, filled with gases, digging for coal where he seldom sees the light of the sun, is debarred the privilege of beholding the landscape, surrounded with loveliness and beauty, with the wonderful power of vision that God has given him.

The toilers in sweat shops of our boasted cities of wealthy magnificence.

The toilers on railroads, that know no Sabbath, only when asleep.

The toilers in the mail department of the nations, that we allow only a part of the Sabbath, and get but meager gains for their labor, and every other class of citizenship that wealth makes capital of, by taking advantage of their necessities.

All of these oppressions are national sins; God's Word for it. The nations will suffer punishment for their disregard of the divine law governing each and every case.

I think from the fact "That man at his best estate is altogether vanity. For as the flower he flourisheth in the morning, and withereth in the evening."

When he cometh into the world he bringeth nothing, and is sure not to take anything with him when he leaves it.

"Man that is born of woman is of few days and full of trouble."

Why is it so? Because man is a sinner and is in a lost world which is reserved for ultimate destruction. We are constrained to ask the question, "What is man that thou art mindful of him, O Lord?"

Do we not have evidence of the Almighty's power and presence of God at all times? Pestilences by diseases, famines, earthquakes, nations rising against nations, wars and rumors of wars, and with the ordinary execution of the laws of all civilized nations. The state of human society is but one boiling caldron of sin and iniquity. When we consider that every secret sin is to be brought to our remembrance at the final judgment by Christ, "the Judge of all the earth," is it not urgent, is it not reasonable, that we should fear God and learn that we are but men?

J. M. GRIFFING.

## Texas Notes.

Every department of our organized work is encouraging. This has been the greatest year in the history of Texas Baptists. You may look for still greater developments next year.

Our Mississippi preachers are moving things in their respective fields: Dr. Gambrell, the "Great Commoner," is no doubt, the greatest Corresponding Secretary in the U. S.; he is a power over here.—J. H. Gambrell at Tyler; E. E. King at McKinney; J. H. Taylor at Clarksville; W. C. Lattimore at Denton; E. D. Solomon at Knaufman; Luther Little and J. W. Gillon at Fort Worth; O. L. Hailey at Texarkana; E. L. Wesson at Marshall; R. W. Merrill at Longview; W. L. Skinner at Clarendon; W. C. Friley at Bryan, and scores of others whom Mississippi may well feel proud of, are doing great things in their pastorates, while Dr. B. R. Womack is one of our educational leaders in Burleson College, Greenville, and the inimitable "Sid" Williams, perhaps the best evangelist in the South, are "exiles," of whom you may justly feel proud.—Sulphur Springs has recently called Dr. J. H. Boyce from Kentucky. Mississippi has a claim upon him also; but where is the man that she doesn't lay claim to, in some way?

Bro. E. M. Francis has recently left Blossom and becomes pastor at Pittsburg—

Bro. V. A. Seale goes from Pittsburg to Mt. Pleasant—Bro. R. L. Gillon becomes pastor at Willsboro for full time—Bro. Holmes Nichol declines the call to Henderson and remains at West—Bro. Sams is the new pastor at Frost—Bro. J. O. Key leaves Anna for Willsboro—Dr. A. J. Fawcett of Farmersville, has recently been called to Lufkin.

Ye Scribe has recently been called to Bloss-

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son and Anna churches, each a "full time" work, but am forced to decline, as my work here is prospering.

We need at least fifty real active, consecrated men, who are willing to "endure hardness" for God's glory. Can't you send us a few, Bro. Bailey? God bless you, My love to my brethren back there.

CHAS. A. LOVELESS.

Kerens, Texas, Dec. 31st, 1902.

## College Tidings.

Onward bound! Twelve new students are in since Christmas. Our roll now stands at 287 with several others expected. Oh! for 13 more! I feel sure that the College never had better work or better behavior than we are having this session.

We had \$9,000 due on endowment notes January 1st; \$3,000 has been sent in and payments are coming in every mail. Let all payments be sent to me at Clinton and notes will be cancelled and returned. Many have written that payments will be sent soon. Some are proposing to pay all the notes, while others are paying two or three. While we ask only for what is due, yet if you can pay other notes in advance, of course, we will greatly appreciate it. God bless our many noble helpers.

Theirs to count on,

W. T. LOWREY.

Clinton, Jan. 6, 1903.

## Hamburg Baptist Church.

THIRD SABBATH IN DECEMBER, 1902.

Be it resolved, That in accepting the resignation of our beloved and faithful pastor, Elder Gardiner, we can testify that he has preached the Word of God in its purity and with all good fidelity, for the past two years, and has become one of us, having resided in our town for a year past, with his large and interesting family. His presence in our village almost continually with us, has been promotive of great good. During his pastorate, our church has increased in membership almost two-fold to what it was when he first came among us. Bro. Gardiner is not one of your sensational preachers, but whose order is Christlike in presenting divine truths.

We heartily recommend him to the brethren of our state, as a pastor that can and will win souls to Christ, wherever his lot may be cast.

Done by order of the church.

J. M. GRIFFING,  
J. T. FREEMAN,  
R. A. HOLMES,  
Committee.

## The Sunday School and Mississippi Baptists.

1. What the figures tell us.

Somebody has said that figures do not lie. Perhaps they do not, but it is clearly evident that they do not always tell the true condition of things. It seems to be peculiarly true of figures when they begin to tell the story of our Sunday School work. If you want to know how the thing is not, you have only to look at the

table of figures in the column marked "Sunday Schools," and you have it. This is a real misfortune, but it is a fact.

So many church clerks fail to make any report of the Sunday School work done by the church, that the figures are almost useless, and yet they are helpful in showing at least a partial view of the condition. We sadly need some remodeling in the method of reporting. The Sunday School left out of a church letter to the association does not necessarily mean that there is no Sunday School. It may mean that there is no school, or it may mean that the clerk does not know of the facts as to the school, because no records are kept, (such things have been known as a church being so careless as to keep no record of its Sunday School work), or it may mean that it takes some trouble to look up the records, and it is easier just to leave it out, or it may mean that the good church meant to put it in and forgot it. Anyway, it very often is not in.

With so much by way of preface, let's take a look at the figures.

There are six associations without a Sunday School. At least, that is what we print and send out to the world and to future generations as the facts in the case. A remarkable thing also, is that four of the associations report Sunday Schools, but no scholars. All of which goes to show, not the Sunday School condition, but the need of better statistical reports.

Only six associations in the entire state report more than a thousand Sunday School scholars enrolled. And not one in the state shows as many Sunday Schools as there are churches. There is no good reason why there should not, in every case, be a larger number of Sunday Schools and a much larger enrollment of scholars than of church members.

Mississippi is not the least of the sisterhood of the Southern Baptist Convention. There are six other states, not counting the District of Columbia, not so well off in the matter of Sunday Schools, and yet with a report showing more than six hundred more churches than Sunday Schools, and with about eighty thousand church members not in the Sunday School, something is badly needed. If it is a true record, more schools are needed; if it is not a true record, better statistics are needed.

The importance of accurate statistics can hardly be overestimated. Bro. Leavell, your wide awake Sunday School man, will never be able to do his best work until he knows something of the conditions. The kind of work needed in an association where there are no Sunday Schools, is of a very different nature from the work needed in one where there are schools in connection with all of the churches.

In subsequent articles, something will be said as to the remedy.

B. W. SPILMAN, Field Sec'y.  
Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

## Way Notes.

The annual visit of THE BAPTIST tramp to Clinton, the seat of Mississippi's great

school—Mississippi College—was greatly enjoyed. It was his pleasure to attend chapel exercises and look into the faces of nearly 300 bright and promising young men. Nearly all of the students enjoyed Christmas at home with friends and loved ones, and judging from appearances the experience was a happy one. One young man remarked that he had spent about a year in his 10 days at home—carried so many sweet girls around. But now it is dig, dig, until commencement. That coveted prize—the sheep skin—is almost within the grasp of some and the prediction is here made that some of them will make their mark in the world's activities.

Both faculty and students are busy and hopeful in the strenuous life of the last strong, hard pull. If the 300 students do not materialize before the close of the session it will be so near it that the shout of victory may be faintly heard anyway. "So mote it be."

Dr. J. L. Johnson and his able faculty are moving along prosperously in the Hillman College for young ladies. It was not the pleasure of the tramp to look in on the young ladies in school, but he did enjoy dining with them. All seemed happy and cheerful and judging from the appearance of the fair toilers, there will be showers of flowers about June.

The nice little speech intended for Hillman was not said for want of opportunity. The Hillman people do not have the Saturday work, and so it will have to keep for a future occasion.

Prof. J. L. Johnson, Jr., showed ye scribe his nicely arranged Laboratory, and incidentally it was learned that a number of young ladies were doing the same work as is done in Mississippi College by the young men.

THE BAPTIST is a regular visitor to quite a number of the Clintonites. A few new names were added to the list.

But now adieu must be said and the tramp must away to other fields.

O. M. LUCAS.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.



## THE HOME.

### "Sin and its Remedy."

BY ELDER C. D. DANIEL.—CURA.

TEXT:—2 Cor. 5:21. Theme.—Sin and its remedy.

Mr. Daniel spoke as follows:—Sin is a short word, but fraught with consequences the most terrible. Sin caused the loss of Eden, made the first murderer, wrings bitter tears from broken hearts, mars all armies, sharpens the slanderer's tongue, the blackmailer's pen and the assassin's dagger; builds every jail, penitentiary, gallows and garrote; digs every grave; produces jealousy, covetousness, selfishness, envy, hatred, slander, divisions, murder, pollutes the body, enslaves the mind, vitiates the imagination, prostitutes the affections, dooms and damns the soul; it reaches the deepest, darkest depth of degradation, anarchy and rebellion in the crucifixion of the Son of God. We dread contagious diseases, unite them all into one, and that one would not be so dreadful as sin, for sin is the prolific mother of them all, and destroys both soul and body.

Sin is moral leprosy. As leprosy eats away the flesh of its victim, converting him into a rotting, stinking, loathsome mass of corruption, so sin defiles the soul. Leprosy in its incipency is not so repulsive but equally dangerous and deadly. Sin in any stage of development will as surely doom and damn the soul as leprosy does the body.

Sin is lawlessness. When you violate the laws of Cuba you sin against Cuba. When you violate the laws of God you sin against God.

For the violation of law, a penalty will be inflicted, except when justice miscarries, which is frequent with men, with God never.

The penalty is severe in proportion to the dignity of the law violated. Human laws are finite, the penalty is finite; divine laws infinite, the penalty is infinite. Hence eternal death. Not annihilation of being, but of well-being.

Eternal death is the certain doom of all men, unless someone can be found, acceptable to God and man, who can, and will bear sins, suffer the penalty, remove the guilt, and thus enable God to be just, and justify the ungodly. Justification means infinitely more than pardon. Sin

must be put away and made to be as if it had not been. The soul must be cleansed, so that there shall be no stain, spot, or blemish, left on the character. And thus enable God to be just, true to himself, and yet justify the sinner, and receive him upon the basis of freedom from sin. This is the problem to be solved. How can it be done? Only by an appropriate substitute. From the very nature of the case the substitute must be man; he must be the God-man. There has never appeared but one person among men who claimed the necessary qualifications, Jesus of Nazareth. He was begotten of the Holy Spirit, born of the Virgin Mary. He was the perfect man; He was the perfect God. As a sinless man He could become the sin-bearer. As the God-man he could bear an infinite number of sins, of an infinite number of sinners. "Behold the Lamb of God that taketh away the sin of the world."

During one of the French wars A. employed B. to become his substitute. B. was examined by the authorities, accepted and enrolled, and was killed in battle. The authorities tried to force A. to re-enlist. But he appealed to the emperor, stating that he had given one life in defence of his country, and that France could not in justice, demand of him two lives. The Emperor saw the justness of his plea and ordered him released.

Our substitute owed the law nothing, but he voluntarily took upon himself our fleshly nature and became subject to the law, that he might redeem them that were under the law. He lived a life of sinlessness and met every requirement of the law. The eagle-eyed Roman authority examined him and pronounced him faultless. The omniscient God examined him and pronounced him faultless. "This is My beloved Son in whom I am well pleased," is the expression of His Father's approval as He came up out of the baptismal waters, and again on the mount of transfiguration. On Calvary's cross He died for me. God will not demand of me that, that He has done.

God ordained him to be the world's sin bearer. Isa. 53:6, Cor. 5:21, 1 Pet. 2:24. Nothing is more clearly taught in the holy writ than that God imputes the repenting sinner's sins to Jesus. He bore my sins "in his own body on the tree," therefore I am free.

Suppose that two hundred years ago C. deposited in the Cuban bank \$500,000,000,000. Under the following contract: "Because of the above mentioned sum, we, the Cuban bank, agree to settle the indebtedness of every helpless bankrupt who may apply to us for all time to come." I came to Cuba in 1902 and failed in business. Becoming hopelessly involved, I applied to the Cuban bank. In compliance with its contract with me, it paid my indebtedness and I have my receipt in my pocket. I am free now from debt but I owe C. a debt of gratitude, who provided for me and saved me from financial wreck and ruin.

Back in the counsel chambers of eternity, before time began, God the Father, and the Son, covenanted together, that the Son should die on Calvary's cross, a ransom for many. It was agreed that the Son's death on the cross should be equivalent to the death of all who should repent of sin and trust Him. John 3:14-19:36. "Not he that worketh but he that believeth hath eternal life." Eph. 2:8-10. Rom. 4:1-6. First, life, then breath; tree, then fruit; salvation, then works. Christians are not slaves driven at the point of the lash, obeying the commandments through fear of hell, nor are they hirelings working for salvation, but children joyfully doing their Father's will.

When the sinner accepts Christ the Holy Spirit regenerates him, and gives him life eternal.

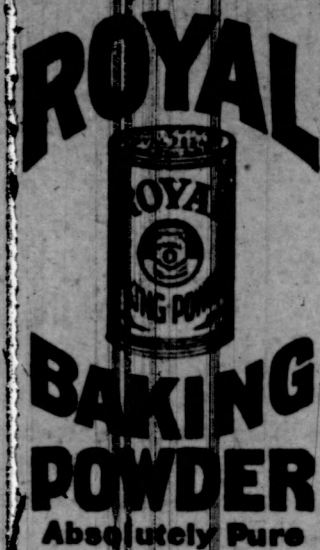
The regenerated sinner is kept by the power of God, hence he is as safe as God can make him, as safe as Jesus Christ himself, as safe as if he was now in heaven, the doors closed and bolted. Though all men and demons should conspire to destroy a sinner saved by grace, they would fail, because: (1) He has died to sin, been regenerated, born again. (2) He has eternal life and that has no end. (3) He is kept by the power of God and there is no power greater than God. Oh! thou doubting cavalier, listen to the following words of Christ, and of Paul—John 10:27, 28; Rom. 8:35-38.—Havana Post.

### Sunday Law of Mississippi and Its History.

The following is a synopsis of the prohibitory provisions of the Sunday law of this State:

Dram-Shops. (1295)—"It shall not be lawful for a person hav-

### THE OLD RELIABLE



THERE IS NO SUBSTITUTE

ing a license to sell vinous or spirituous liquors, to keep open the dram-shop, bar or place where such liquors are sold, or to sell any such liquors on the first day of the week, commonly called Sunday." Penalty: Fine not less than \$50 or more than \$100 or imprisonment 30 days in jail, or both.

Violations Generally. (1291)—"Permits any person to 'labor at his own or any other trade, calling or business,' or to 'employ his apprentice or servant in labor or other business except it be in the ordinary household office of daily necessity, or other work of necessity or charity." Penalty: Not more than \$20 for each offense: "deeming every servant or apprentice so employed as constituting a distinct offense." Exception: Labor on railroads or steamboats.

In the case of Block vs. McMurtry (5, 6 M. 217) the Supreme Court held that if one buy a horse from another on Sunday the sale is not only void, as would be any other contract, but that the seller can neither recover the purchase price of the horse back by suit, and that neither would have any remedy against the other on the contract.

Merchants not to open (1902)—"A merchant shopkeeper or other person shall not keep open store or dispose of any wares or merchandise, goods, or chattels on Sunday, or sell or barter the same." Exception: "Apothecaries or druggists; 'may open their stores for the sale of medicines.' Penalty: Not more than \$20 for each offense.

In Elkin vs. State (63 M., 129), the Supreme Court says that if a druggist be also a dram shop keeper, he cannot keep open on Sunday if he thereby give success

to the dram-shop.

Games, plays, etc., (1298)—"Forbids any person to 'show forth, exhibit, act, represent, perform, or cause to be shown forth, acted, represented or performed any interludes, farces or plays of any kind, or any games, tricks, ball playing of any kind, juggling, slight of hand or feats of dexterity, agility of body, or any bear beating, or any bull fighting, horse racing or cock fighting, or any such like show or exhibition whatsoever on Sunday.' Penalty: Not more than \$50.

The words in small capitals, expressly prohibiting ball playing appear for the first time in the code of 1892, not being in the code of 1880. As ball playing comes easily under the head of "games," this recent act of the legislature clearly indicates a purpose to emphasize the prohibition of ball playing. It also indicates that while the law is a very old one, it is still respected and made clearer and stronger by modern legislation.

In Elkin vs. State (63 Miss., 129), our Supreme Court says the word "game" in the above, and as it stood in the code of 1880, applies to such sports or contests as are publicly exhibited, and not to such games as a private game of cards, which indicates that it is not the purpose of the law to regulate private morals or a religious observance of the Sabbath.

Hunting or fishing. 1294—"If any person shall hunt with a gun or with dogs, or fish in any way on Sunday, he shall, on conviction, be fined not less than \$5 or more than \$20.

The law as it now stands on our statute books, by sections 1291, 1292 and 1293, was made the law of this State by our forefathers in 1822, eighty years ago, with very slight changes, each change having the effect of widening instead narrowing, has been carefully brought forward into every code of the State, beginning with that of Howard & Hutchison. This Sunday law was among the first laws made by the legislature of the State—done five years after the act of Congress admitting Mississippi into the Union; the same year that the report of the commissioners laying off the present seat of government at Jackson was received and approved, and at the same time that the act was passed laying off the counties of the State and their boundaries. In fact, it is among the most venerable of the State, and

could scarcely have been made a law of the State sooner than it was, and has undergone less changes, perhaps, than any other statute of the State.—Star.

Booth Lowrey's book, Health, Expression, and Personal Magnetism, noticed on page 3, can be supplied promptly from our Book Rooms. Let us have your orders. Postage prepaid for 56 cents. There is no other book like it, as there is no other person like Booth Lowrey.

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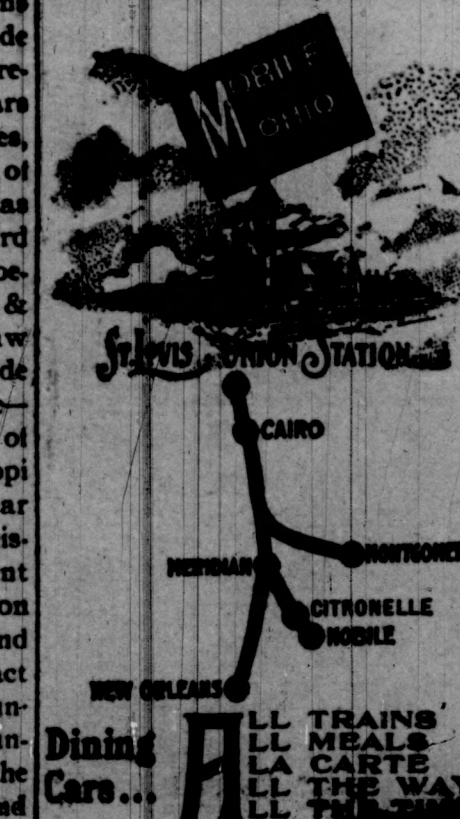
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## Department.

PRICE, EDITOR.

### Daily Bible Readings.

Monday. Luke and the transfiguration. Luke 9:28-36. Compare 2 Peter 1:15.

Tuesday. The Samaritan boy healed. Mark 9:14-29. Matt. 17:14-20. Luke 9:37-43a. Compare John 11:40.

Wednesday. Another prediction of death and resurrection. Mark 9:30-32; Luke 9:43b-45. Matt. 17:22, 23. Compare Mark 8:31.

Thursday. The shroud found in the fish's mouth. Matt. 17:24-27. Compare Mark 9:42, 43, 44.

Friday. The greatest in the kingdom of heaven (v. 4). Matt. 18:1-14. Compare Matt. 19:1.

Saturday. The minister of all is first (v. 35). Mark 9:33-50; Luke 9:46-50. Compare Matt. 20:26.

Sunday. Prayer Meeting. Young Christians in Training for Church Work. Acts 2:17, 18. Prov. 2:1-8. Mark 1:16-20.

Sunday School Lesson: Paul at Thessalonica and Berea. Acts 17:1-12.

—The Union of the Second Church, Jackson, had a fine meeting on last Sunday and there were about 40 in attendance.

—The Union of the First Church, Jackson, under the presidency of Brother Watts is running high now in attendance, enthusiasm and work. Fieldman Leavell was with them Sunday evening and made a strong talk on how to get a "fresh start" for the new year.

—By an oversight the minutes of the late Oxford Convention have just been received, although they have been out some weeks. Along with many other good things, they contain Prof. Ellett's masterful address on "The Christian Young Woman in Society." Every woman in the land ought to read it.

—The Union at Oxford had a unique meeting for the last one of the old year. It was on the order of the one Paul and Silas held in Philippi in the dark—yet a success. The lights went out just as the meeting was opening. This necessitated postponement of the musical program that was prepared, but President Kimbrough said, "We will have our Culture Quiz." The fire was punched up, the stove door opened. Mr. Kimbrough, by firelight, conducted the quiz on "The Christian Life as a Business Life." The night was cold, the walks slippery, yet there was full attendance, and all went home rejoicing that they had overcome difficulties.

—The following outline of Sec-

retary Calley's address taken from the minutes is worthy of earnest study:

1. Because it grows out of a necessity realized by leaders of the church of God. Not simply by young people for young people. It is led by divinely appointed leaders of the church of God.

2. It is a troublesome matter. Children give trouble to the parent, but what parent would give up the child simply because it is some trouble? It will be a sorry day for the church when there is no Young People's problem to worry over.

3. Because it is educational. We need to lift the church to a place of serious work educationally.

4. Because it is social. Young people need this and will have it. Let the pastor be wise and direct this to the good of the church.

5. Because it is spiritual. The whole thought of the executive committee, its conception and conviction, and the aim of its literature, is to keep the spiritual idea.

6. Because it keeps Young People from drifting. Why do Young People drift? Simply because the church does not take care of them as soon as they come into it.

7. Because it goes down deep enough to get the Juniors. We build for eternity when we gain a child's heart and life for God. The faith of a child is as strong as the faith of a converted reprobate.

8. Because Young People are the only material out of which Old People are made. We are not as quick as we should be to see the signs of the times.

9. It is practical. IT WORKS! It does what the church wants it to do for its Young People. It is not a rival of the church any more than the arm is a rival of the head or heart.

10. The result is EFFICIENCY. The curse of the church is inefficiency. — weak people. The Lord's soldiers, and unable to handle a gun! The Lord's cavalry, and unable to ride a horse!! The Lord's hallelujah chorus, and unable to raise a tune!!!

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## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### Nancy Elizabeth Braswell.

Was born September 27, 1855, and died December 30, 1902, her age being 47 years, 3 months and 3 days. Mrs. Braswell's maiden name was Elizabeth Pool. At about 18 years old she became a Christian and joined the Methodist church at Canton, Miss. Nature had bestowed upon her an amiable and sweet disposition. The Christian graces added at her conversion and cultivated through life made her indeed a noble character.

She was married to J. W. Braswell February 13, 1878. At the age of 33 years she joined Harpersville Baptist Church and till death was a most consistent member. She died with full and even happy realization of her acceptance with God. Through her long illness God mercifully prepared, to some degree, the devoted husband and loving children for the trial of separation. May He further help them to bear it, is the prayer of her last pastor,

T. J. MOORE.

### Married.

### Cole—Day.

Mr. W. S. Cole and Miss Ola Day were married at Mrs. C. C. Robinson's in McComb, Miss., December 25, the bride's sister. We wish this happy couple much success through life.

### Osborn—Hendrick.

In Chapel Hill Church, Hinds county, Miss., at 6:30 p. m., December 25, 1902, by the writer, Mr. Samuel George Osborn and Miss Bettie Mae Hendrick. God's choicest blessings be theirs.  
P. A. HAMAN.

### Bunner—Parker.

At the home of the bride's parents, Mr. and Mrs. J. D. Parker, Antonio, Mississippi, January 1, 1903, Mr. Marvin Bunner and Miss Daisy Parker. The Lord smile on them.  
J. E. PHILLIPS.

### Rice—Hester.

In the Baptist church at Flora, Miss., December 28, Mr. A. P. Rice and Mrs. O. C. Hester, the writer officiating. Many friends were present to witness the solemn scene and went away wishing them much happiness.  
J. R. NUTT.

### Ballard—Stubblefield.

Mr. C. W. Ballard and Miss Jennie Stubblefield were united in marriage by J. H. Lane last day of the year.

### Jackson—Butler.

On the same day at the home of the bride, in Amite county, by J. H. L. Mr. T. N. Jackson to Miss Ellen E. Butler. Attendants: Harry Butler and Miss Clide Butler, Russell McDowell and Miss Alice Butler.

### Cloud—Stokes.

On December 30, 1902, it was my hap-

py privilege to unite in marriage Mr. M. M. Cloud and Miss Rosa Stokes, both of Madison county, Miss. The pleasant event occurred in the Colosseum Place Baptist Church, New Orleans, La. Their place of residence will be for a few months at No. 1113 Erata Street, New Orleans, La. May much happiness attend them through life.  
Z. T. LEAVELL.

### Of Value to Cane Growers.

A pamphlet entitled "Fertilizing Sugar Cane," written by a practical sugar planter from Hawaii, has just been published by the German Kali Works, 93 Nassau Street, New York, N. Y., and a copy of it can be obtained free by writing to them. No doubt many of our readers will be interested to learn how this crop is treated so as to produce large yields of cane and sugar and the pamphlet mentioned contains many valuable points pertaining thereto.

### A Minister's Shirts.

A Scotch minister, who was preaching on trial in a country kirk, was watched with keen eyes by the faithful, but critical, flock. The preaching was good. The man was earnest and quick-witted, and the people liked his cheery ways and plain common sense.

But a Scotchman is sure to find a flaw in human conduct, if there is one; and the oldest and one of the most influential men in the village shook his head gravely and declared that the candidate would not do. When he mentioned the fault of which he complained to the chief men of the kirk, they agreed with him that it was a serious matter, but thought that it might be possible to remedy the defect.

The good man's objection was based upon a single detail of the minister's dress. He wore collars and cuffs which could be detached from his shirt. The cuffs, moreover, could be reversed. It seemed a petty thing, but the pious critic considered it something very serious.

"How are we to know, brethren," he said, "whether his shirt is clean or not? The collars and cuffs may be fresh and neat, while the shirt may have been on his back for a fortnight. It betokens insincerity. A minister who avoids that which is misleading, and is honest and trustworthy, would wear a shirt with its own collar and wristbands. The good men who agreed

with him suggested that the young clergymen could probably be induced to buy a new set of proper shirts. Accordingly he was invited to a private conference, and his fault was pointed out by the stern critic with great plainness of speech.

"You see, sir," was the closing remark, "we like your preaching, but we want to be sure that you are what you seem to be, and to know with certainty that your shirt is as clean as your collar or your cuffs."

The minister received the suggestion with humility, and said that he was not absolutely unwilling to change his manner of dress and to buy a set of "proper shirts." "But, brethren," he added, "I do not like to do it. I was born a poor boy in Grampian, and my good mother taught me to save the pennies. It is very wasteful, it seems to me, to have the whole shirt washed when only the collar and cuffs are soiled. My pious mother would not have approved of it."

The brethren moved uneasily in their seats.

"Besides," the minister went on, "there ought not to be one rule for the pulpit and another for the pews. When I preach, I see good men in front of me who seem to have fine heads of hair, but who are really bald and wear wigs, which, at least in some cases, deceive persons who see them. Would it not be more honest for them to take off their wigs and show their bald pate?"

This was a home thrust. The

### A STRONG STATEMENT.

Three years since we began to offer the public our remedy, Vernal Saw Palmetto Berry Wine, stating we had a preparation that would effect astonishing cures of stomach, bowels, liver and kidney ailments. Do it quickly, perfectly and permanently. The thousands of unsolicited letters of recommendation we have received proves we have made good all our claims. These people, many of them, have been cured by Vernal Saw Palmetto Berry Wine after other remedies had utterly failed.

This preparation cures, because it reaches the root of the ailment, heals the mucous lining of the stomach and bowels, and puts these organs in perfect condition to do their work, so your food gives you nourishment, is properly assimilated, and the waste portions carried out of the system.

We are ready to send any reader of THE BAPTIST a small trial bottle, Free and Prepaid, upon request. Only a postal card addressed Vernal Remedy Co., Nos. 101 to 107 Seneca St., Buffalo, N. Y., will bring a trial bottle to you.

The most stubborn cases of indigestion, catarrh of the stomach, and constipation yield to the influence of Vernal Saw Palmetto Berry Wine, and are cured in a short time, to stay cured.

Vernal Saw Palmetto Berry Wine is for sale at all leading Drug Stores.

chief critic was very bald and wore a long flaxen wig. Other brethren in the church also had wigs, and were not what they seemed to be.

There was a long pause; then the main objector remarked, grimly:

"You ought to heed your mother's words. Wear what shirts you like."—Baptist Commonwealth.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

P. J. CHENEY & Co., Toledo, O.  
Sold by druggists, 75c.

Hall's Family Pills are the best.

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When traveling, do not overlook the superb service of the Queen & Crescent Route. Solid Vestibule Trains. Elegant wide vestibule sleeping cars and day coaches. Dining cars to all Eastern points; also dining cars between Vicksburg and Shreveport. Parlor cars between Meridian and Shreveport on local trains. Through sleeping car service to Washington, New York, Philadelphia, Baltimore and Cincinnati via Chattanooga. For further information apply to nearest Q. & C. ticket agent, or address:

R. W. BONDS, T. P. A., Meridian, Miss.  
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### CHEAP RATES

TO—  
Texas, Indian and Oklahoma Territories.

Queen & Crescent Route via Vicksburg and Shreveport, November 4th and 18th, December 2nd and 16th, 1902, January 6th and 20th, February 3rd and 17th, March 3rd and 17th, and April 7th and 21st, 1903.

For full information, address, R. W. BONDS, T. P. A., Meridian, Miss.

### HOLIDAY EXCURSION RATES.

The Illinois Central and the Yazoo and Mississippi Valley Railroads will sell round trip tickets at rate of one and one-third fare, to all points south of the Ohio and Potomac Rivers and east of the Mississippi on December 23rd, 24th and 25th, and on December 30th, 31st and January 1st, good for return by January 3rd, 1903.

L. B. RODGERS, Agent, Jackson, Miss.  
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Wear Red Seal Shoes  
Catalog for Postal



USE TAYLOR'S Cherokee Remedy of Sweet Gum and Mullein Coughs, Colds, LaGrippe all Throat and Lung Troubles. Thoroughly tested for 30 years. All Druggists, 25c, 50c and \$1.00.



## WOMAN'S WORK.

## Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

## Program.

January 1903.

Program is suggestive. The selection of additional hymns, subjects of prayer, etc., is left with the society.

## Subject—Cuba.

Each New Year is a new opportunity from God.

1. HYMN:—"Forward Christian Soldiers." "Forward, my God, to Thee."
2. COMMANDS OF CONSECRATION:—Of ourselves, John 21: 15, 16, 17; John 15: 16; Rom. 12: 1; Col. 3: 16, 17. Of time, Eccles. 11: 4. Of money, 2 Cor. 9: 7. Of prayer, Col. 4: 2; Phil. 4: 6.

3. Prayer.—Thanksgiving for opportunities, petition that God may be glorified in every life.

4. LITERATURE:—"Present-Day Problems in Cuba," by Dr. D. W. Carter and others.

5. FACTS REGARDING WORK OF THE HOME MISSION BOARD:—To be selected from leader, "Cuba," by Rev. C. D. Daniel, and read by different members.

6. Leader.—Emphasize importance of making this a year of prayer, also helpfulness of Mission Topic Cards.

7. TWO 5-MINUTE PAPERS:—"Looking Backward," "Looking Forward."

8. THE ROLL CALL may be a helpful feature for this year's meeting; an accurate record of attendance to be kept by the Secretary.

9. PLAN FOR SECURING NEW MEMBERS:—Personal appeal is most effective—not mass fund-raising.

10. DRAMA BY LINES:—Specially Remember the uninterested and the needs of Cuba in the closing prayer.

## The Arrow.

Shout from the Mighty Bow this truth is given:

"They fall as they alone, who have not risen."

Far, faint of light, all doubt receding.

Rise from dull despair, and idle dreaming.

High Heaven's evangel be, gospel God-given.

"They fall as they alone, who have not striven."

## Cuba.

Cuba is 780 miles long, 25 miles wide at its narrowest point, and 100 at its widest, insuring almost delightful insular climate to the entire country, which will become one of the healthiest spots in the world when proper hygienic measures prevail.

Cuba's many rivers are necessarily short, but like her lakes and seas they have varieties of

fish. Her longest river is Canto, 150 miles long, navigable for small crafts 50 miles. Her tallest mountain is Pico Turquino, 8,320 feet high. Her most beautiful valley is Umuri, rivaling Yosemite in the beauty and grandeur of its scenery. Her most famous cave is Bellamar, second only to Mammoth Cave, Kentucky.

Havana after three years.

Three years ago when the Spaniards evacuated and the Americans came flocking into the island, there was open demonstration on the part of a class of Cubans to make us get out also. They did not want us here. The Spaniards in the old days came here to make money. It was evident that we were coming with the same evil design upon Cuba. We were worse than the Spaniards, and we were not wanted. That was plainly evident to us. Cuba for the Cubans was the cry. They sang it at their feasts, they sang it in the streets.

Now we have this city with its lawyers, doctors, and poets without the millionaire planter. The free Cuba are waiting, almost impatiently waiting, for the Americans to withdraw. Without the Spaniard's idea of finance, their principal idea of government is to get their hands on the money-box, and then they will bring back the good old times of profligacy and misrule. The model of good order, cleanliness and honest administration set by us means poverty to them. Frugality is synonymous with misery.

Under these conditions the Cuban peasant or farmer producing scarcely enough to meet his own requirements, the planter with his eggs all in one basket—sugar, which does not bring the cost of production—what, I would ask, is to become of Havana, with its quarter of a million people, once the wealthiest as well as the most profligate city in the world? Can government solve the problem?

Mission work in Cuba. From west to east Cuba is divided into the following six provinces: Pina del Rio, Havana, Matanzas, Santa Clara, Puerto Principe and Santiago.

By agreement the Baptist Home Mission Society of New York has undertaken the evangelization of the two Eastern provinces.

Our Home Mission Board located at Atlanta, Georgia, has undertaken the evangelization of the four Western provinces.

Opportunities in Cuba. With a population of 255,951 Havana

## MOZLEY'S LEMON ELIXIR.

## Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria.  
For indigestion, sick and nervous headache.  
For sleeplessness, nervousness, heart failure and nervous prostration.  
For fever, chills, debility and kidney disease, take Lemon Elixir.  
Ladies, for natural and thorough organic regulation take Lemon Elixir.  
50 cents and \$1.00 a bottle at druggists.  
Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

## MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis.  
25c. at Druggists.

offers a vast field for missionary effort. There are in the city three or four hundred Baptists, three Sunday Schools and three day schools, together with regular services both in Spanish and in English at respective hours in the Jane Building, corner Calumet and Dragone streets.

The U. S. Government has just complied with her promise to the nations of the world to make Cuba a free and independent republic. Cuba is actually free and the government is being administered by her own people. But Cuba cannot remain free unless given the light and liberty of the Gospel of Jesus Christ. Will not Baptists discharge their obligation to God and to Cuba, as the U. S. Government has heretofore to the world?

We should as soon as possible procure property in every town occupied by our missionaries. A church house is worth much to the cause, and it gives the appearance of stability and permanency to the work. And it is a great saving in rents.

## CAMPBELL'S PRACTICAL STENOGRAPHIC and TYPEWRITING SCHOOL

Jackson, Miss.

W. N. CAMPBELL, Principal.

A Practical Shorthand and Typewriting School by a Practical Court Reporter.  
Write for Prospectus.

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## SPECIALIST

Treats all Diseases of the Eye, Ear, Nose and Throat.

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## Take the G. &amp; S. I. R. R. Quickest and Best.

Connects with trains in all directions at GULFPORT, NATTIESBURG and JACKSON.

Through Line to Gulfport, Miss.  
The New Port of the South

## DOUBLE DAILY SERVICE.

Short line between Jackson and the Gulf. Making close connections with trains for all points from GULFPORT, NATTIESBURG, JACKSON.

## Two Through Trains Daily.

No. 2.	No. 4.
Leave Gulfport, 6:45 a. m.	3:55 p. m.
" Hattiesburg, 10:40 a. m.	7:15 p. m.
Arrive Jackson, 2:50 p. m.	11:05 p. m.
No. 1.	No. 3.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
" Hattiesburg, 8:15 a. m.	6:35 p. m.
Leave Jackson, 4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at GULFPORT, NATTIESBURG, JACKSON.

Particulars leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

## 1000 Mile Tickets

GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Chas. P. Hale,  
General Passenger Agent,  
Gulfport, Miss.

Go to your Druggist and get a bottle of

## Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Apot. Parker's Kidney Cure, Port Gibson, Miss.

## TEMPERANCE.

BY W. H. PATTON.

The Vicksburg American calls attention to the fact that nearly every petition published for saloon license in Vicksburg has the names of numerous people on it who have long been quietly sleeping under appropriately marked tombstones. According to this paper nearly every saloon license in Vicksburg has been secured by similar methods.

It has been only a few years that those white apron gentry made any pretensions at complying with the law in securing petitions for liquor license. They pay no attention to obeying the law, their doors are open on Sunday same as any other day. When the legislature was in session and the prohibition bill was on the calendar there was a delegation went from Vicksburg to defeat the passage of the law, wanting it left in the hands of these men of good moral character law abiding men under restriction and regulation. You can regulate the devil as well as you can regulate the liquor traffic. No man can sell liquor and not violate the law. And Vicksburg the Sodom of Mississippi, the police stand in with them.

## Cigarettes.

"I have got the booze habit beat, as they say, that is, I have quit drinking alcoholic stimulants, but I cannot break off from cigarettes."

"Of the two habits, whisky drinking and excessive cigarette smoking, it is hard to say which is the most injurious to the nervous system."

"When I gave up liquor I simply made a mental vow that I would quit. That was seven years ago, and I have not taken a drink since. I have made a hundred vows that I would abstain from cigarettes, but I could not live up to them. The only safeguard for youth is never to begin the practice of smoking cigarettes."

## The Liquor Traffic.

The saloon is dominating all our cities. Take one of our southern cities, New Orleans, as an example. The keepers of saloons are the ward bosses, they run the elections and demand of the appointing power positions and they get them, a majority of them are elected to office. Half

the proceedings of the city council is taken up in licensing saloons, and if they have self respect enough to refuse an applicant license he appeals to the courts to force them to grant it, although a majority of the property owners near the place protest against the opening. The Saloon, brothel and gambling halls are being located all over the city. The dominating power of the saloon is the direct outcome of the worship of mammon, minorities swell by degrees in to majorities. We cannot ignore that temperance reform must come if we hold our own among nations of the world.

The Mobile Herald says the gamblers have that city by the tail on a down-hill drag and the "best in the house is none too good for Rinly." If a paper speaks against the gamblers it is denounced as the organ of the citizen's league. "Many men would jump up, cracks their heels together and yell out that the paper wanted a return to the time of 'blue law.'" A city, State, or National government which legislates for the interest of the saloon and gambler the natural ally of the church, good morals, and the interest of their citizens.

## Maj. Vardaman.

Maj. Vardaman has announced himself as the champion of local option. While he is a prohi he will be candidate of the liquorites. They will choose that as lesser of two evils, as between local option and State prohibition. In the Mississippi Conference Dr. Featherston introduced a resolution asking for the State legislature to pass a law for

## Coughing

"I was given up to die with quick consumption. I then began to use Ayer's Cherry Pectoral. I improved at once, and am now in perfect health."—Chas. E. Hartman, Gibbstown, N. Y.

It's too risky, playing with your cough. The first thing you know it will be down deep in your lungs and the play will be over. Begin early with Ayer's Cherry Pectoral and stop the cough.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. No knows.

Consumption delays recovery. Take laxative doses of Ayer's Pills, gentle, purely vegetable.

J. C. AYER CO., Lowell, Mass.

## Tetter, Eczema, Salt Rheum, Ground Itch.

"I testify to the wonderful merits of Tetterine. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief."—W. M. Tumlin, Savannah, Ga.  
Get at druggists, or by mail from  
J. T. Shuptrine, Sole Proprietor, Savannah, Ga.

## FRISCO SYSTEM

## LOW ONE WAY COLONIST RATES.

October 21, November 4 and 18, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,  
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent,  
MEMPHIS, TENN.

statutory prohibition. Dr. Watkins offered an amendment that it be constitutional to prohibit the sale of liquor. The amendment prevailed. If they are correctly reported their action looks silly. The supreme court has settled that question. No man has the inalienable right to sell liquor. It is a special dispensation granted to the vender on certain conditions.

The Baptist State Convention adopted the following resolutions:

"Resolved, That the Mississippi Baptist State Convention memorialize the legislature of this State in its next session, to enact a law absolutely prohibiting the sale of intoxicating liquors, as beverages in the State."

The various Associations in the State have endorsed the above resolution, so we stand committed to State prohibition. A mass meeting has been called in Jackson on 17th February to devise means to secure statutory prohibition from the next legislature. It is hoped the friends of temperance will attend.

## FARMING IN THE SOUTH

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer, or Homeseeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1, 2, 3, 4 and 5, and others as they are published from month to month.

L. F. MONTGOMERY, T. P. A.,  
West Jackson Sta., Miss.

## OUR EDITION OF—

## Matthew Henry's Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00  
[Original price \$10.00.]

6 volume edition only \$7.20  
[Original price \$12.00.]

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

## THE BAPTIST, JACKSON, MISS.

## LOW RATES.

The Queen & Crescent Route, on account of the Holidays, has authorized the low rate of one and one-third fares for the round trip from and to all points on its line, also to all points south of the Potomac and Ohio and east of the Mississippi Rivers, selling tickets December 23, 24, 25, 30 and 31, 1902, and January 1, 1903, with limit of January 3, 1903.

The superb service in effect over the Queen & Crescent Route, affording quick time, and trains of the most approved modern pattern, composed of Pullman's latest design of sleeping cars, parlor cars, and dining cars, gives the public an opportunity to make its Holiday trip in a degree of comfort never before realized.

Two daily trains in each direction. Write or call on any Agent of the System to obtain full and complete information in reference to rates and schedules.



## Personal.

—Senor Sagasta, former Premier of Spain, died in Madrid on the 5th instant.

—Rev. C. M. Welch has accepted the care of the Anding Church for the present year.

—About 12 new students have entered Mississippi College since January 1st—285 enrolled. We may yet reach 300.

—Send on your orders for Booth Lowrey's really interesting new book, *Health, Expression and Personal Magnetism*. Price, postpaid, 55 cents.

—A colored pastor in Texas demanding his salary is reported to have said: "Brudern, I can't preach heah and bon'd in hell!"—Church in Georgia.

—The Religious Herald was born January 2, 1828; Dr. Dickinson, in December 1830. So the Herald is about two years older than Dr. Dickinson.

—THE BAPTIST extends sympathy and condolence to Bro. and Sister H. J. Vanlandingham in their deep grief over the untimely death of their daughter, Miss Susie.

—Bro Lomax writes: "Will look after subscribers next week. Am very busy now. Continue the paper to us all till I write you. Happy and prosperous New Year, and may God bless us all."

—Brother Landram Leavell, Sunday-school field man, spoke at the Second Church, Jackson, Sunday morning on "The Bible Idea of the Sunday-school." It was good to hear him.

—At the last Sunday in the old year, Miss Eva Barrier of Anding, and Mr. W. C. H. they were married. Their home is in Wayne County. We extend congratulations to her and her fortunate husband.

—Ev. S. Morris had arranged to leave his present field, but when the time drew near his flock said, "you must remain with us," and so he continues in his old field. This is complementary to this worthy brother.

—Bro. W. L. Souter says: "It is not a question with me whether THE BAPTIST is too high or too low. I must have it. So find enclosed money order for \$2.00 for which I move my figures up to 190 and oblige."

—Ev. E. T. Mobberly requests that his correspondents address him at Heathman as the postoffice at Indianola has been abolished. The people refuse to have a negro postmaster and the government refuses to give any other.

—Prof. L. P. Leavell, our Sunday-school secretary, has made Jackson his headquarters. Let his correspondents note this act, to prevent delay in answers to their letters. The Baptists of Jackson extend to Bro. Leavell a hearty welcome.

—The Baptist Missionary Magazine for January is especially rich in its contents. This journal, nearing the completion of its 100th year of service to the Baptist cause, being the oldest Baptist periodical in America.

—Renewals are coming in nicely since the first. We are thankful to our brethren for their regard for their duty and our needs. Promptness on the part of about 2,000, now would be a timely and appreciated gift. Brethren, please do not delay the discharge of this little duty.

—There were seven additions to First Baptist Church of Vicksburg on first Lord's Day in January—Mr. and Mrs. C. M. Bell and son by letter, and their two daughters, and two other sons by confession in baptism of Jesus Christ as Saviour and Lord. Mr. Bell is Superintendent of the Southern Division of Y. & M. E. R. R.

—The article in this issue from the facile pen of Dr. B. W. Spilman, field secretary of Sunday School Board, will be read with appreciation and profit by his new-made friends in Mississippi. This will be followed by others, all bearing upon the Sunday School work. We congratulate ourselves upon securing Dr. Spilman to write these articles.

—Truly this is an age of trusts. But we were somewhat surprised a few evenings since to find in the London Baptists this name of a trust: "The Psalms and Hymns Trust." As everything is being cornered, we shall not be surprised at any time for several of our leading Bible Houses to enter a combination.

—Give a home enterprise your business in the book line. If you are contemplating buying any sort of good books, write us for our catalogue of books and low prices. We have constantly on hand a large supply, and give orders prompt attention, mailing or shipping out goods on same day orders are received. Give us your orders, and thus help in building a first-class book concern at the headquarters of our State.

—Harris Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

### Hollandale Remembers the Orphans.

Baptist friends at Hollandale have generously remembered our children. Thanksgiving services were held by the Methodist pastor, but \$25 were contributed especially for our children, which reached us duly. Then the good women and their friends prepared and sent us a box, which was easily worth \$50, and which was filled with all sorts of good and useful articles. We hope soon to have a nice list of Gem subscribers in Hollandale, so that our friends there may know more about the work. We gratefully appreciate their kindness this fall.

L. S. FOSTER.

### Starkville.

Yesterday morning was the regular time to make our annual report of work done in our church—We have a way of holding only two business meetings a year—one the first of January and the other the first of July. When any business comes up that our deacons cannot dispose of, it is brought before the church at any regular preaching service. But we do not have a great deal of this.

Our report yesterday was gratifying. It shows we are holding

## PATTON & WHITE

Are the Largest Dealers in  
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

PIANOS and ORGANS

BALDWIN,  
KIMBALL,  
HOBART M. CABLE,  
HAMILTON,  
ELLINGTON,  
HOWARD, and others.

KIMBALL, Reed and Pipe,  
CHICAGO COTTAGE,  
BURDETT,  
VOCALION Church Organs,  
than which there are none  
better.

Write them for Catalogues with Prices and Terms.  
Special inducements to cash purchasers for the summer.  
20 per cent. off when mentioning this paper.

308 E. CAPITOL ST., JACKSON, MISS.

our own and making some advancement. The financial showing was very good. We have expended for missions, the Orphanage, Sunday-school work, etc. outside of pastor's salary \$1,681.12 which we feel is very good.

The outlook for another year is promising. We are praying and looking for a gracious revival in the near future.

M. K. THORNTON.

Starkville, Miss., Jan. 5.

### Wiggins.

DEAR BRO. BAILEY—Yesterday was a good day with us at Wiggins—large congregations both morning and night. At the morning service the church voted to pay their pastor \$500.00 for one-half time, and, I will give my time to Wiggins and McHenry this year, having resigned at Big Level—the Big Level church has called Bro. J. L. Finley for half time—I have just closed the best year's work of my ministry—received 51 for baptism, 65 by letter, total 116 additions. We are well organized now—ready to work for our Master in the great mission work. You are giving us a good paper. Success to THE BAPTIST.

W. B. HOLCOMB, Pastor.

### Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its succeeding promptly in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

## BELLS

Send All Church and School Bells to  
Catholics. The C. E. BELL CO., 125 E. 2d St., St. Louis, Mo.

### BAPTISMAL PANTS.

STANDARD QUALITY at  
FACTORY PRICES.

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